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The Stellar Ray

A NEWEST THOUGHT MAGAZINE IN THE LINE OF PROGRESS

VOL. XXVIII. NO. 3

MARCH, 1912

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CONTENTS

	PAGE
<i>The Law of Sacrifice</i>	878
<i>Psychometry</i>	880
<i>Freedom Through Truth</i>	882
<i>The Death Penalty</i>	883
<i>Editha, the Wing Maker</i>	884
<i>Were You Born in the Sign Pisces?</i>	887
<i>Chemistry of Pisces, by Dr. Carey</i>	888
<i>Astrology Solves the Problem of Sex</i>	889
<i>The Outlook for March, 1912</i>	889
<i>Saturn, Uranus and Neptune</i>	890
<i>Miscellaneous</i>	894
<i>Psychic Research</i>	896
<i>Books and Periodicals, Miscellaneous Review</i>	898

Editorial Department

The Law of Sacrifice.

H. C. HODGES.

We may look upon knowledge from two points; that is, we may apply it as direct intuition, which really means the development of the spiritual perception, and this we may consider as positive or first hand knowledge, for one must necessarily come into a personal realization, not only receptive, but a recognition that is final and complete in itself; also that gathered by the reasoning physical brain, the analytical mind, which must necessarily study, memorize and fully investigate its field of action from the material.

Both of these lines of development are equally liable to use and abuse according to the environment of the soul, in which it is attaining its individual consciousness. It has to attain this through certain conditions, varying from its neighbor, for in its growth from the first it has been so placed by a higher, more infinite mind than we can comprehend.

We do realize that the law is in operation, and that in the evolution the soul will have passed the gauntlet of material burdens, and when it steps out in another expression it will be ready to evolve higher and attain its place in the perfection of soul wisdom.

Power Abused.

Now we observe that on the side of power that is abused we will find dominance, tyranny, arrogance, though its rightful use is protection, deference and service; and in considering the power of the mind when the intellect is used for selfish purposes and self-aggrandizement, only utilizing its knowledge to get the better of weaker and less developed brothers and sisters, and to outwit them in smartness and cleverness in the great field of human evolution and forcibly take from them more than is due, and not to share with any, but to take and

retain for selfish purposes, all that is considered wealth from a material standpoint, it is then that the power of the mind is abused and used wrongfully to the detriment of self and the whole human race.

We can realize the occult truth which states that the survival of the fittest is the law of development for the animal world, but it must not be applied to the higher man and womankind, for the law of sacrifice is most essential to the unfoldment of man and woman, and to cleanse and purify the mind is to take self out first of all and realize that it is necessary to study in order to teach, to acquire in order to help, and gain possession in order to share, then to do good unto all, and in short to utilize the powers of the mind for the world's helping is the only proper use of knowledge.

Intelligent Sacrifice.

In making sacrifice, intelligence is necessary, for more harm than good may be wrought, and nowhere else should the intelligence be more wisely manifested, though in the use of the principle of love, that same power when used personally and selfishly, seeks its own gratification in pleasurable sensations and animal delights, when purified from self becomes that noble self-sacrificing devotion toward the unfolding of humanity, that higher spirit which lends its ears to every cry of pain, eager to aid.

Love may be said to represent the soul and the senses, the principle of feeling, and this feeling must not be killed out nor can it be. This principle of feeling should be purified life until the crude vibrations cease to respond to any outer stimulation and only the finer vibrations can be reached. When we become true lovers of all humanity we shall be the rulers of our stars, for love is the true fulfilment of the law.

We can never love anyone too much,

and devotion to the interests of another is one of the best means of eradicating that selfishness from which all suffer more or less, for this is wasted force and could not be used for the uplifting of the world. Compassion, sympathy, tenderness and purity are the attributes of the God principles, and when united with intelligence and soul power, we have the divine triad in manifestation, the bliss and wisdom of the infinite revealed.

The Hand of Fellowship Crossing the Ocean.

A day will come when a cannon ball will be exhibited in public museums, just as an instrument of torture is now, and people will be amazed that such a thing could ever have been.

A day will come when these two immense groups, the United States of America and the United States of Europe, will be seen placed in the presence of each other, extending the hand of fellowship across the ocean, exchanging their produce, their industries, their arts, their genius, clearing the earth, peopling the desert * * * * and uniting, for the good of all, these two irresistible and infinite facts, the fraternity of men and the power of God.—*Victor Hugo in 1849.*

"Healthy and Peaceful."

A STELLAR RAY subscriber, in Zurich, Switzerland, writes that one "motto" he calls it, which appeared in STELLAR RAY some time ago has been the means of keeping him healthy in body and peaceful of mind. This is it: "*From God's marvelous atmosphere I inhale those qualities which cause pure blood to flow through my veins, giving me perfect health.*" Others also find it of great benefit according, however, to the sincerity of their practice. Try it, dear reader, in a spirit of reverent faith in the occult laws governing the development of the higher faculties and note the effect upon both mind and body.—*Ed.*

There is always a new horizon for onward-looking men. Although we live on a small planet, burdened with our day's work, enduring only a brief period of years, we are so constituted that our hopes are inaccessible, like stars.

The term of hoping is prolonged until the end of life. To be truly happy is not a question of how we begin and how we end. Not a question of what we want and not of what we have. An aspiration is a joy forever. It is more valuable than land. It cannot exhaust itself. Instead, its value grows as we grow. To have many aspirations is to be spiritually rich. Because of an aspiration, he who possesses it awakens each morning with a renewed appetite for work and pleasure.—*Robert Louis Stevenson.*

We Cannot Have Too Many Songs.

BY MARY ISABEL WYMORE.

Oh, we cannot have too many songs!

The world is full of woe;
The striver falters in the strife;
The days are dark and slow.

Oh, we cannot have too many songs!

Who lifts a joyous strain
Doth catch in many a famished heart
Its echo back again.

Oh, we cannot have too many songs!

Forbear not, friend, to sing,
Because thine is a modest voice—
Thou, too, mayst comfort bring!

Oh, we cannot have too many songs!

Though never thou mayst write
Thy name upon the roll of Fame,
Still pen thy joy tonight!

Oh, we cannot have too many songs!

Whose spirit brims with light,
Unfold it unto all the world,
And make the world more bright!

You admire this tower of granite,
weathering the hurts of so many ages.
Yet a little waving hand built this huge

wall, and that which builds is better than that which is built. The hand that built can topple it down much faster. Better than the hand, and nimbler, was the invisible thought which wrought through it; and thus ever, behind the coarse effect, is a fine cause, which, being narrowly seen, is itself the effect of a finer cause.—
Emerson.

Father's Lessons.

I learned a lot in high school, and, I
learned a lot in college.
And face to face with life I've gained
some rather useful knowledge.
But standing where I am today, and
looking back I see
The lessons that I needed most my
father taught to me.

We wandered hand in hand for years,
and in his gentle way
He told me of the world outside that
I should find some day;
He taught me what he had to learn,
that sometimes wrong seems right.
That now and then the loser is the
victor in the fight.

I learned geography in school, and how
to add and spell,

I got a glimpse at literature in college. I may tell;
But looking back upon it all, the gladness and the strife,
The lessons that my father taught were
from his book of life.

I've half forgotten how to add, my
algebra I've lost,
Into the discard long ago all spelling
rules I tossed,
What seemed important to me then now
trivial seems to be,
But I can still recall the things my
father taught to me.

He taught to me the price men pay
who stoop to deeds of shame,
He taught me that if honor's lost,
there is no joy in fame,
And often as we walked and talked
he pointed out to me
The sort of man, that in good time, he
hoped that I would be

Perhaps I've failed. I do not know.
It seems so long ago
Since he was here to take my hand and
counsel, with me so;
But even now though I'm growing old,
and he has ceased to be,
In times of doubt, I think he comes to
show the path to me.

—Edgar A. Guest.

Contributions

Psychometry.

BY DR. GEORGE W. CAREY,
Los Angeles, Calif.

The word psychometry was coined by the noted scientist, Joseph Rodes Buchanan. It is derived from psycho, the Greek for soul, and mitron, meter, to measure. Therefore the word psychometry means literally soul measurement.

The contention that psychometry is a science and therefore worthy of recognition, is sustained by two indisputable facts. First, chemists all agree that there is but one substance in the universe, which in different degrees of fineness, attenuation or rates of motion, causes all appearances, all forms, all that we see, hear, feel, smell, or in any way sense, thus corroborating Herbert Spencer's statement that "all things proceed

from ONE universal energy."

Second fact: Every person who is at all sensitive to impressions is more or less affected by the influence, the aura, of clothing, of works of art, or any product of man's hands, as well as natural products, but more especially are they affected by reading the written or spoken words of individuals.

No theory seems better established as a fact, than the theory that the particular vibration, or degree of intensity of thought, or the particular quality of a writer or speaker, is transmitted to the reader by touching the paper on which the words are printed.

We are not yet able to tell by what subtle, wireless telegraphy, chemical affinity, or alchemical transmutation, this marvelous operation is performed; but we must recognize the fact.

Chemistry is now merging into alchemy, from which it originally sprung. Modern chemistry is but the material side or effect of alchemy. All real scientists and especially the advanced chemists agree that the universal substance in its higher rate of motion, constitutes the higher intelligence, spirit or energy.

Other or lower rates of activity manifest in the gases, water, vegetable, wood, stone, etc., etc.

Thus, ice is crystallized or frozen water, while water is itself a product of rates of motion called oxygen and hydrogen—two of hydrogen to one of oxygen.

But water disappears when the two gases are set free or separated.

The new chemistry has discovered the truth that all gases, all so-called elements, can be split, chemically, and resolved into the unknown and unnamable Absolute.

The spiritual scientist does not recognize law as a separate agent from himself, but being "led by the spirit" he fully realizes that he is himself a phase of the law in operation.

By thus recognizing the universal co-operation of the attributes or thoughts through which the great DYNAMIS operates or proceeds, you, a soul, one of

the thoughts or words (expressions) are enabled to free yourself from the seeming environments of matter and thus realize your dominion over all you have been an agent in creating.

And you have assisted in creating—manifesting—all that is.

Being a thought, an outbreathing of universal spirit, you are co-eternal with it. The substance everywhere, omnipresent, was of course never created. Psychometry simply recognizes souls' own formations and interprets them.

These thought-vibrations are materialized, analyzed, understood and described as a painter explains the effects, lights and shades of his pictures, or a mechanic the results of his handiwork.

In material concept we do not realize the extent of our wisdom. When we awaken to soul, or spirit, consciousness—knowledge that we are souls that have bodies or temples and not bodies that have souls—we see the object or reason of all symbols or manifestations, i. e., created, formed things, and we spell the words again and this is called psychometry.

With a full understanding of the Oneness of life, and that all life is but a phase of Eternal Life, comes the power to psychometrize. If we can cognize the great truth that the products of nature are likewise the results of our own intelligence, we begin to see why it is possible to read the history of a certain article by coming in touch with its vibrations.

When we wish to "read" a person by touching flowers, handkerchiefs, watch or ring that has been in contact with their person, we should remember the relation we hold to the objects and to the creative power—that it is all Knowing, All Seeing and everywhere present.

Let us make the proper distinction between reason and intuition. Intuition is knowing. Reason is only a supposition that a certain thing or theory is true. If it be demonstrated that the theory is false, the structure or argument built on the sand-formation of reason, falls. Intuition does not depend

upon reason or so-called logical deductions.

To psychometrize we should wait for "the still small voice" of intuition, and not attempt to find truth by the material roads of reason and logic.

Relax all bodily functions and thus quiet material operation and you may read so-called inert matter, as you would read printed pages. Psychometry is miracle made natural, or occultism engrafted into everyday life.

"Nothing is hidden that shall not be revealed," and humanity stands at the door of the New Day when "none shall say unto his neighbor, 'Know the Lord,' for all shall know Truth and Truth shall set them free."

Freedom Through Truth.

CORNELIA DU BOIS.

What we want is Truth. Of what value is it to go through the world believing things because our parents, ancestors, the ministers, bishops and popes tell us they are true? People are holding up their hands in holy horror and trying to stop listening to higher criticism which tells us many things that we have not been "brought up" to believe.

When Professor C. says something that appears to be utterly sacrilegious to Professor B., it may be profound truth to the former; I investigate the statement and my own conclusion is truth to me—until I am ready for something better.

When those who believe they are holding converse with "departed spirits" tell us that our friends are unlearning many things that they learned while in the earth life; when one sect claims to have the Truth concerning eternal life and another one says they are wrong because they have it, it makes one wonder what Truth is, and if any one has it!

It has been promised that we "shall know the truth" and we must keep on delving and at least learn what we can of the things that come to us alone

through spiritual understanding.

The Truth to me is what I have grasped and what I am ready for. We are not all ready for the same truth at the same time. The Master Christian said, "I have many things to say unto you, but ye cannot bear them now." When we are ready for any Truth it will come to us, and we will see how all the circumstances of life have led up to that very thing, just one step after another; a growth—an unfolding—that we little dreamed was going on until the full glory of the Truth gained bursts upon us. How little any one actually knows, after all.

"And I smiled to think God's greatness,

Flowed around our incompleteness,
'Round our restlessness
His rest."

If we had a little more loving-kindness in our hearts we would not make it so hard for a brother or sister to know the Truth that frees. A knowledge of the Truth of God and our own Being, created in His image and likeness, will free us from the bondage of many ills. Pain, discouragement, poverty and other distresses; in fact, all the inharmonious conditions to which we have been taught it was our "Christian duty" to "submit" as being from the hand of God—over all these things we may have complete dominion. This is our birthright.

When the great God of "Life, Truth and Love" is better understood, we will look away from ourselves, control the forces around us, and be able to demonstrate (at least to our own satisfaction), that our *real* Being was created in "His image and likeness."

"Ye shall know the truth and the truth shall make you free."

A perfect life is like a ship of war which has its own place in the fleet and can share in its strength and discipline, but can also go forth alone in the solitude of the infinite sea. We ought to belong to society, to have our place in it and yet be capable of a complete existence outside of it.—Hamerton.

The Death Penalty

By ELBERT HUBBARD

"Just as long as the State sets an example of killing its enemies, individuals will occasionally kill theirs."

Among the pleasant duties of the President of France is that of signing all death warrants issued in the republic. This is well.

President Fallieres says, however, that there should be a slight change in the arrangement, to-wit: The judge who sentences the man to die, should also act as his executioner.

President Fallieres knows full well that if this were the case it would do away with legalized homicide. He says: "I will not ask another man to do that which I myself am unwilling to do. I will do no murder even for the State."

Therefore, President Fallieres is commuting all death penalties to life imprisonment, and where there is a ghost of doubt about the man's guilt, he pardons him. He says: "France must learn to take care of her criminals without killing them. It's a poor use to make of a man to take his life—it is an acknowledgement of our inefficiency."

Even a life sentence should hold out to the man the promise that twenty years of good behavior and useful work will make him free. Penology must be made a science to the end that when we imprison a man we do it for his own good, with the intent of turning out a better man than we took in.

Just as long as the State sets an example of killing its enemies, individuals will occasionally kill theirs.

Two hundred years ago when England had forty-six offenses punishable by death there was very much more crime than now. Crime had decreased as laws have become more humane. There is no such thing as a criminal class. Murder exists first in the heart; and it often exists in the hearts of

very good people. When the State ceases to breed murder in the minds of her citizens, they will cease not only the killing of each other, but the desire to kill. Judicial murders are worse than those done in passion—they are so atrociously premeditated, so deliberately planned. No excuse can be made for them, beyond precedent.

The sentiments of the people are opposed to this legal killing business, and this is why so many murder trials turn themselves into a farce. When there is to be an electrocution everybody tries to get out of the job, and the deadly current is always turned on by a man at a distance from the scene, who salves his conscience by pretending to think he is turning on the lights, and in many cases the executioner is a convict, working under orders.

President Fallieres' refusal to either act as an executioner, or to order others to take human life, is a manifestation of the better spirit of the age.

Now let enlightened America by her judges and governors do the same. Our President and every Governor of every State is a negative party to these judicial killings. They know what is being done and by lifting a finger they can stop it, just as President Fallieres has done. Let them commute every death sentence to imprisonment for life, all without argument or question, and they will thereby express the spirit of the times, and Father Antic, the law, who always lags behind, will manure his claws.

Thou shalt not kill!

Such help as we can give to each other in this world is a debt to each other; and the man who perceives a superiority or capacity in a subordinate,

and neither confesses nor assists, is not merely the withholder of kindness, but the committer of injury.—*Ruskin.*

Sonnet.

The ground and basis of all life is Will:
The shocks and disappointments that
we meet
Should brace us, make us firmer plant
our feet;
They are a challenge, calling, echoing
still,
For men their higher destiny to fulfil;
More courage, more ambition, they
entreat,

More resolute striving for the guer-
don sweet
Of standing upon Heaven's holy hill.
The sun of God forever brightly beams
For those with faith in the Divine
within.
Think not, O pale-faced mystic, through
thy dreams
To rise to God! The rind of earth, it
teems
With weaklings, shuddering 'neath
the shade of Sin:
But to the brave God giveth Good to
win.

—By Mary Isabel Wymore,
Dubois, Illinois.

Editha, the Wing Maker

MABEL GIFFORD SHINE.

She was a queer little body, Editha, and as cheery as queer. "Yes, she said, 'it takes longer to go up five flights with a club foot than it does with two even feet, but when I get up here I can see more stars than anybody in this block.'" She never mentioned the smoke.

"What am I doing? Why, making wings. I thought you knew.

"What am I making them for? For the Fairies, to be sure. There are so many of them nowadays, you know, and they are always breaking them and coming for new ones.

"You never heard of them? Never heard there were so many fairies? And you have just come from—oh, there! I came near spoiling that one. See these blue ones, ain't they dandies? Don't they make you think of the way the sky looks out in the country in summer time.

"Yes, indeedy; I was *borned* in the country. And I used to have a garden

all my own, and I called the flowers 'Little Angels.' And I was out in the country last summer a whole week. You can't tell me anything about the country. I used to play a game, and give my flowers away. I knew everybody around to be bothered some, but lots of bothers the reddest flowers I had, for she was and they knew me, and so I knew just what to say to each one. When Grandma Cary stopped at the gate I gave her so dolorous. And I would say to her, not out loud, you know, 'Cheer up Granny; look on the bright side; you are a good christian and you believe everything works together for good. You can't see the good nor hear the good if you stop your ears and blind your eyes with cloudy thoughts.

"And that is the way I would talk to everybody. Now I play the same game with wings instead of flowers. There! didn't I join those beautifully? Ain't that the dearest green? Makes you think of the grasses out in the fields. I

say to Susy when she comes and scolds while I am mending her wings—her's are pink—I say to her, in my mind, you know, while I am mending, 'Now, Susy, you have just the *sweetest* temper, and you do not mind a bit all the you. Anyone who has pink wings ought to think of rosy clouds, and pink roses, and pink feelings. Just laugh and say something pleasant and pink when they bother you, and they will soon give it up. Course everybody has disagreeable things the others say about fly away if you do not shake hands with them.'

"Then, Theresa; the one who wears green wings; she ought to be calm as anything with green wings, green is so restful. But she is afraid all the time. I say to her, 'You are so *calm*, Teresa; you know you will do it all right. And if Mr. Rodman scolds you, or says mean things, you know he is pleased with you or he would not keep you. But he wants everybody to all the time do better. He tries to keep everybody up to the scratch every minute; he's afraid they will get careless, and so he keeps scolding to scare them. And don't be afraid of losing your place; do the best you can all the time, and if you have to go, *something better* will come.'

"And Belle has the blue wings. Belle is so *gay*. I say to her, 'Be *true*, Bell, all the *best times* come when we are true, and do right. The gay times all turn bitter if we do wrong; they cost too much; they don't pay. To be gay for a minute and miserable all your life; that doesn't pay. Think about being true, today, right now—don't wait till tomorrow!'

"Goldie has the gold wings; they gave them to her because her name was Goldie. She's foreverlastingly finding fault with everybody and everything. I say to her, 'The more you think about things that don't suit you the more things you will see. Thoughts increase and multiply; fault-finding thoughts are just like mosquitos; they come thicker and faster all the time, and they all come back to you to bite you. And pleasant thoughts are like beautiful

plants and grow beautiful flowers, and keep on having more and more so long as you think them. Just keep thinking about the things that *do* suit you, and everything won't seem so hateful and contrary.'

"And there's 'Little Silver Wings,' the tiniest one of all, and she cries and cries; she don't like to be a fairy; she wants to be just a little girl, and go to school, and play, and live in a pretty home. I say to her, 'Don't cry, just keep smiling all the time, and dance as pretty as you can, and be glad you can help your poor Mahmer. Then smiling things will walk right up to you. Think of all the things to smile about, and some day you and me will both go into the country and stay there as long as we please!'

"Yes, I am going to the country some day. How do I know? Just because I *think country* all the time when I don't have to keep my thoughts on my work too hard. Thoughts *all have little wings*, and they *fly wherever you send them*, and they whisper to someone else; they *know where to go*, because they sense the same kind of a mind as mine. Then, somehow, you don't know how, it all comes about, but nothing is too hard for them to do. My own mind fairies have all kinds of wings; I can have any kind of a fairy I want. I try not to have any like the scold in Susie, and the fear in Teresa, and the things in all of them that make them unhappy.

I won't let myself sigh about the country, I make myself laugh and feel glad, just as though I was already there. I am just dancing down in that blossomy meadow right now, because I have finished that wing and I shan't do any more until after supper. I smell the violets down by the little brook on one side of the meadow, the side next to the road where we go to the post office. And it's buttercups all around; and daisies. I never could tell which I like best, buttercups or daisies. Which do you like best? Mattie—that's Silver Wings—likes daisies best.

"You—you—*what?* You got a letter from the lady I visited last summer?

And she wants *me*? Wants we to *stay*
with her *all the time*?

"O-o-o-o-h!

"How good God is to make thoughts
with wings so they will go to the right
places!

"But I forgot—Little Silver Wings;
she wouldn't have anyone to cheer her
up if I went away; I am afraid of what
would happen to her.

"What is that? Another lady wants
a woman to help her, and wants Mattie
and her mother? Here comes Mattie
now. Oh, Mattie, the lady here—oh,
Mattie, it's all come true!"

First Morning in a New Home.

ORIANA.

A sound as of summer waters
Breaking in a sandy reach;
A sound as of summer waves
Chasing up a pebbly beach.

The sunlight on my curtain
Swaying shadows cast,
Stretching like a veil before me,
Linking present with the past.

I held my breath to listen,
Wondering what vision fair

My waiting eyes would greet
When I gazed on the outer air.

Would it be a dim, old forest
Breathing solemn psalm,
Or a blue expanse of ocean
Reaching out snowy arms?

Perhaps velvet lawn
Shaded by splendid trees;
May be a broad, green meadow
With a singing brook and bees.

The 'broidered veil I raised—
What might it reveal to me?
Gleamed in the morning sunlight
The broad leaves of a catalpa tree.

Ah, well! not the grandest works alone.
Grandest music make;
And great and small in this fair world,
Strange proportions take.

In the next, loving and doing
Win sweet victory's palm,
And great and small, and high and low
Sing the same sweet psalm.

Then doubt not, longing soul,
However humble your life may be;
To comfort, strengthen, bless.
God needeth the catalpa tree.

The Stars as They Look to Me.

ORIANA.

When I am happy, when I am free,
Then the stars are near to me;
When I am lonely and all looks gray,
Then the stars are far away.

When I am gay, and when I am glad,
The stars are the cheeriest friends to be
had;
But when it is dark and sad within
The stars grow very cold and dim.

When I am poised amid the throng

The stars shine bright, and say "Be
strong."

When I am timid, faint and weak,
The mocking stars beat a retreat.

When I am fearless in life's myriad
ways,

The stars look down and smile, "Be
brave;"

When I shrink and deplore my fate,
The stars are speechless and sedate.
The world without takes its light from
the soul,

And earth is man from pole to pole.

Stellar Science Department

Horooscope blanks and price lists will be forwarded upon request. Address Stellar Ray, Stellar Science Department, Detroit, Mich.

Were You Born in Pisces?

By HENRY CLAY HODGES.

From February 18th to March 20th the sun was in the sign Pisces, and those born at this time will bear the following characteristics, modified or intensified by the positions of other planets in the natal chart:

This nature is most capable, perceptive, are wide-awake, memory retentive; with a restless, changeable disposition, not sufficiently self-assertive. If he essays great things of importance he either does not gain them or does not retain them. There may be at some time in life much unpopularity or hostility shown to the native, or he will have moments of considerable anxiety or depression. It threatens many obstacles in life. He is sociable, good humored, but easily influenced by others; sincere and religious, but may change religion. Children born in this sign must cultivate hope and cheerfulness.

These natives are apt to follow systematically those paths that present themselves to them in early life. Hence parents should see to it that their Pisces children have a good education and that congenial occupations are entered into at the time of choosing such, for so long as things will do they are apt to "put up" with them.

In disposition they are peculiarly affectionate, although it is cloaked under an appearance of indifference.

They have rare mechanical skill and if started right in life have great possibilities for acquiring wealth.

The different polarizations of the Moon in each nativity modify, intensify and vary, in some degree, the Sun's in-

fluence, as may be noted by the following:

The Sun still in Pisces and the Moon in Aries causes self-will, headstrong, hard to govern. They can be reasoned with but will not be driven. These children should be restrained to habits of moderation. The Moon in Taurus gives external appearance of quiet, but internally active with strong feelings, intense love of nature. Moon in Gemini, love of knowledge, useful, mechanical.

Moon in Cancer, sensitive, having excessive industry, penurious, clear deductive mind. Moon in Leo, great vitality, high ideal of unity, studious and confident. The Moon in Virgo gives the child a love for mathematical problems and abstruse subjects in general, clear, logical mind; fine intuitions relative to raising of children, makes good teachers and adds inspirational power. Inclined to be critical, they should be impressed with the importance of making their surroundings harmonious. Tendency to kidney trouble and dyspepsia.

Moon in Libra gives quiet, thoughtfulness, indisposition to take counsel from anyone, have mediumistic power, love changes and it is difficult for them to remain long in one environment.

Moon in Scorpio, selfish, pride of ability, sullen temper, tenacious supporters of established customs.

If the Moon is in Sagittarius, there is increased activity, restlessness, irritable, yet self-controlled. Moon in Capricorn gives decided business talent, inclined to entertain more business schemes than can be matured.

Moon in Aquarius turns the mind away from the home and counteracts the studious nature of Pisces. Gives bright, cheerful mind, makes friends

readily; adapts to all kinds of mercantile life; their home is wherever they happen to be.

The Moon in Pisces increases the morbid anxiety of the nature. Their liabilities to disease arise from fear of it. Pisces people should cultivate hope and cheerfulness and the realization that there is nothing to fear in all God's Universe.

Pisces, the Fishes That Swim in the Pure Sea.

By Dr. George W. Carey, Teacher of Biochemistry.

Most everybody knows that Pisces means fishes, but few there be that know the esoteric meaning of fish. Fish in Greek is *Ichthus*, which Greek scholars claim means "substance from the sea."

Jesus is derived from the Greek for fish. Mary, mar, means water, therefore we see how the Virgin Mary, pure sea, gives birth to Jesus, or fish. There are two things in the universe—Jesus and Virgin Mary—spirit and water. So much for the symbol or allegory.

From earth viewpoint we say that sun enters the Zodiacal sign Pisces February 19, and remains until March 21. This position of the sun at birth gives the native a kind, loving nature, industrious, methodical, logical and mathematical; sympathetic and kind to people in distress.

Pisces is represented by the feet and is a water sign. The governing planet of this sign is Jupiter. Some astrologers give the asteroids as affinities for the fishes. The gems are chrysolite and moonstone. The astral colors are white, pink, emeraldgreen and black.

In the alchemy of the Bible we find that the sixth son of Jacob, Naphtali, which means "wrestlings of God," symbols Pisces, for the Pisces natives

worry and fret because they cannot do more for their friends or those in trouble.

The phosphate of iron is one of the cell-salts of human blood and tissue. This mineral has an affinity for oxygen which is carried into the circulation and diffused throughout the organism by the chemical force of this inorganic salt. The feet are the foundation of the body. Iron is the foundation of blood. Most diseases of Pisces people commence with symptoms indicating a deficiency of iron molecules in the blood; hence it is inferred that those born between the dates February 19 and March 21 use more iron than do those born in other signs.

Iron is known as the magnetic mineral, due to the fact that it attracts oxygen. Pisces people possess great magnetic force in their hands and make the best magnetic healers.

Health depends upon a proper amount of iron phosphate molecules in the blood. When these oxygen carriers are deficient, the circulation is increased in order to conduct a sufficient amount of oxygen to the extremities—all parts of the body—with the diminished quantity of iron on hand. This increased motion of blood causes friction, the result of which is heat. Just why this heat is called fever is a conundrum; maybe because fever is from Latin *fevre*, "to boil out." But I fail to see any relevancy between a lack of phosphate of iron and "boiling out."

The phosphate of iron (*ferrum phosphate*), in order to be made available as a remedy for the blood, must be triturated according to the biochemic method with milk sugar up to the third or sixth potency in order that the mucus membrane absorbents may take it up and carry it into the blood. Iron in the cruder state, like the tincture, does not enter the circulation, but passes off with the faeces and is often an injury to the intestinal mucus membrane.

Sickness or disease is generally caused by a lack of something instead

of by something, and the physical troubles of the Pisces native is generally caused by a deficiency of the phosphate of iron molecules, the carriers of oxygen through the blood.

Astrology Solves the Problem of Sex.

(Wm. E. Gates.)

The attempt to rediscover the law that determines sex has lead men, in every field of science, in a futile search since that law was lost.

Today it is placed as the second highest attainment possible for science. The artificial creation of life alone is placed above it.

Many theories have been advanced, only to be refuted by time and the failure to stand the test of proving them true. The most prominent of these were: The diet of the mother; the influences of the thought of the mother, and the difference in the vitality of the parents.

Many of the ancients knew this law: The Chaldeans, Assyrians, Babylonians, Persians, Egyptians, Hindus, the Incas of Peru, the Aztecs of Mexico and Yucatan, and other nations had their magi, wise men, soothsayers, dream-tellers, prophets, high priests, etc., who were, in every case, versed in astrology and knew this law.

The Incas (the sun worshippers of Peru) had such a perfect knowledge of astrology and knew this law so well that the births of the royal children were regulated to two, one of each sex, in each generation. These children were married to each other for many generations; thus perpetuating the ruling power in a direct line of descent.

The law that determines sex is not near so important as some other astrological laws, but it is important that it is an astrological law.

It may be the means by which many will be convinced of the wonderful power of Astral influence, which they have so lightly regarded, or have even

depreciated and reviled. It is given to all astrologers who will use it for the benefit of humanity and as an aid in the teaching of the greatest and deepest science.

It is also given to anyone who will use it as a key to the chart, by which they can find their way through the vast ocean of intelligence, in which we are but atoms of consciousness.

The law is: When the moon is in conjunction with, or in opposition to the sun, or within 45 degrees of either, at the birth of a child, the next child born will be of the opposite sex. When the moon is in square aspect, or within 45 degrees of square aspect, at the birth of a child, the next child born will be the same sex. Premature births, abortions, etc., are to be considered as natural births.

The sex of the first child is determined by the same aspects, at the birth of the mother, of the child in question.

Much could be written—in fact, too much must need be written to explain why this is so to allow its being written this time.

The Outlook for March, 1912.

(By Frederick White See, National Astrological Asso., Editor of The Adept.)

The month of March comes in under the full of the moon, which occurs on the 3rd at 4:41 a. m. The new moon occurs on the 18th of March at 4:08 p. m., Chicago standard time, or one hour earlier for Washington.

At the time of the full moon, March 3, the sun is strongly aspected to Mars and Jupiter by a square aspect, Mars being in opposition to Jupiter, this indicates quite an active and changeable period for the first half of the month, and quite uncertain, changeable and risky, particularly in general business affairs. The speculative markets will be very changeable, strong and weak by turns, starting out quite weak the early part of the month, especially the stock markets, then suddenly turning quite strong and having some advance. The

cereal markets should be inclined to weakness the early part of the month and having good strength and fair advances the last of the month. Weather conditions the first few days of March a little out of the common, unusually warm in many parts of the country, but a little cooler than usual from the middle to last of the month. The presence of Mars in Gemini in aspect to Jupiter indicates more or less discontent and probably some jingo talk between the United States and some foreign nation. Uranus entering aquarius, also indicates more of the revolutionary spirit active in Mexico, Arabia and parts of Russia. Saturn applying to a favorable aspect of Neptune, favors the affairs of England to some extent, with better reports from that country regarding politics and business generally.

The last half of March is much the best for the average person to make radical changes in or start new affairs of importance, the first half of

the month is quite uncertain and risky for all such.

The sun enters Aries March 20, about 5:40 p. m., Chicago time. At this time, the sign Virgo ascends, Mars the high planet in the chart, the moon in Aries and forming an unfavorable aspect to Uranus; with sun in a very good aspect to Uranus. The outlook is better for the business man than for the employed, those in office will be severely criticised and some of them will get just what is coming to them, in the way of talk.

In my judgment, new political parties will start to form in the coming year, various changes of an unusual but favorable nature will start. The good aspect of the sun to Uranus being very favorable for reforms generally the outcome good, but it looks as though the common people would pay for it. The indications look very favorable for crops generally, throughout the country.

Saturn, Uranus and Neptune

STUART ARMOUR.

As Uranus and Neptune have been discovered in comparatively recent times we have no ancient rules to guide us in regard to the effect of these two outer planets in the various signs of the zodiac, nor what the effects of the rare conjunctions of Saturn with them are and consequently modern students are driven to slow observational methods to ascertain what these effects may be.

There can be no question about Gemini being a sensitive sign for the United States whether we call it the "ruling" sign of this country or not.

The influence of Uranus in Gemini at

the war of the Revolution and the Civil war is too well known to require further remark, but it is noteworthy that at no period since the formation of our republic has Saturn been in Gemini at the same time that Uranus has transited this sign. However, from 1942 to 1944, inclusive, this combination occurs and I would not expect any radical changes in the form of our government until that period, and it is more than likely that at that time the United States will pass through some remarkable crisis or fundamental change. When I make this statement to my

friends, the socialists, they say I put it too far off, but it is well to remember that governmental changes come about slowly and that it was over thirty years from the commencement of systematic agitation by Garrison and others before black slavery was abolished.

It is interesting to note that Abraham Lincoln, the emancipator of the slaves, was born with Saturn and Neptune rising in conjunction in Sagittarius, the opposite sign of Gemini. Then there is no sure thing that the expected crisis is connected with socialism, for no astrologer is wise enough to predict what the combination of planets at that time will bring forth.

The last time that Saturn and Uranus were in conjunction was in the last five degrees of Scorpio in 1897, but in 1898 they were still close together in the sign in opposition to Gemini, viz.: Sagittarius, when the Spanish war broke out.

The planet Neptune enters the sign Leo in latter part of 1914 and Saturn overtakes it and comes to a conjunction with it in about five degrees of the sign Leo near the first of August, 1917. A. J. Pearce says in his Text Book to Astrology, "Rome has, from the earliest history, been held to be influenced by the sign Leo * * *

That very brilliant martial star Regulus, the Lion's Heart, entered the sign Leo (in the manner described by Ptolemy), in the year 293 B. C., and the power of Rome then became fully established, more especially its religious power or that of the Pontifex Maximus. In 571 A. D., the star entered decanate of Jupiter (the second ten degrees of Leo), whereupon the power of the Pope's increased immensely. In 1291, the star left the decanate of Jupiter, and in the same year, on the 18th of May, the Holy Land was entirely lost by the capture of Acre. When, in 1507, the star left the term of Jupiter, the Pontifical power in Europe was broken by the efforts of Luther to establish the Reformation. In the year 1868, the star passed the twenty-eighth degree

of Leo (and, therefore, according to Ptolemy, it must be considered to have entered the sign next in order), and two years later the French troops were withdrawn from Rome and the Italian troops entered it, the Papal (temporal) power being thus completely overthrown."

Leo is given in the text books as also ruling France and if Rome and France are both sensitive to this sign it will be interesting to note the effect of Saturn and Neptune in Leo from the latter part of 1916 until August, 1919, and Neptune alone in that sign until 1929, not only in regard to the relations of France with Rome, but the effect it will have on Rome the City and on the Roman Church and its policy.

Some authors like Raphael say that the effects of aspects between Saturn and Uranus and Neptune and Uranus with Neptune are almost nil, or words to that effect, but what such authors mean to say is: "We don't believe they have any effect, for we have not noticed any." If Uranus and Neptune are powerful in their effects alone, as we now know they are, and the attributes of Saturn have long been known, then it stands to reason that all aspects between these planets must be of the utmost importance, and study of the combinations of these planets in nativities and in Mundane Astrology will verify my claims. I have the greatest respect for Alan Leo and the work he is doing for astrology, but I must take exception to his remarks on Uranus and Neptune. In some of his works he says the former only acts on the most advanced of humanity and the latter he doubts if any are sufficiently advanced to come under its influence at all. This, to my mind, is rank nonsense. How a planet can effect one portion of humanity and skip others is a point he does not stop to explain, nor can he, for it is entirely unscientific. I grant that a highly developed man may be affected in a different way by the action of Uranus and Neptune from an ignorant, undeveloped man, but we are all affected

by each and every planet in some way or other. The effects of Neptune are easily ascertainable on the lowest type of criminals, especially those convicted of sexual crimes.

February 5, 1912.

And I know that the solar system
Must somewhere keep in space
A prize for that spent runner
Who barely lost the race;
For the plan would be imperfect
Unless it held some sphere
That paid for the toil and talent
And love that are wasted here.

—Ella Wheeler Wilcox...

Topical Notes.

By SNOWDON HALL (STELLARIUS),
LONDON, ENGLAND.

The practical uses of Astrology.

If the study of Astrology were more generally undertaken, we should not find so many "round pegs in square holes"—people following occupations which are distasteful to them.

Astrology shows us that every child comes into the world as a separate and distinct individuality to fill a position which he alone can fill and parents should make it their business by a study of the horoscope to ascertain the particular profession, business or occupation which belongs by right to him and for which he is naturally fitted.

Every individual vibrates to his own particular note and the art of true living consists in understanding our own especial note in the great symphony of life, and for true success and happiness it is necessary that the individuality of every child should be preserved, yet how often do we see parents marking out a narrow line of conduct which exactly suits themselves and because it is agreeable to them they foolishly imagine that it must be the best possible for their child.

To train up any child in the way he

or she should go is, first to study the particular peculiarities of that child and then to provide surroundings which shall prove most conducive to healthy individual development, and in this connection a knowledge of Astrology is of the greatest service.

How many parents, for instance, know that if their child happens to have been born between March 21st and April 20th, when the sun is passing through the sign Aries, he will be naturally headstrong, enterprising, ambitious, impatient of restraint, fitted for some leading position, self-assertive, and in every way calculated to lead others by sheer force of quickness and ability. All attempts to greatly restrain and confine such an impetuous child must of necessity result in failure, but though he can never be coerced into submission to any form of authority, he can be easily led through patience and love into a path of willing obedience.

Some indication of the growth of Spiritualism in London is afforded by the removal of the Shepherds Bush Spiritual Society to more attractive and commodious premises at Cambridge Road, Hammersmith.

Founded about fifteen years ago this society has had a more chequered career than any other existing Spiritualist organization in the metropolis. About five years ago it fell on hard times and was only prevented from closing its doors by the active efforts of a small but devoted band of workers. Since that time it has gone through many vicissitudes and the fact that it has taken on a new lease of life goes to prove that a united and businesslike committee can accomplish great things.

The aim of the Committee is to provide Church fellowship for all who are interested in the higher claims of Spiritualism and provided the present excellent standard of work is maintained it should not be long before this Society becomes a center for the large number of people residing in West London interested in Spiritualism and allied subjects who at present are without any kind of meeting place.

Miscellaneous

Essentials.

Frank Crane.

I used to know a busy woman who would pick up a chair, carry it all around her kitchen and set it down where she got it. She called that work. A vast deal of the activity around us is of this grade.

Whole lives are spent tramping a circle. For instance, the farmer who spends his money to get more land, to get more corn, to get more hogs, to get more money, to get more land, and goes sweating on, till death mercifully knocks him in the head. It is bad to be lazy, but it is worse to be busy about nothing.

The art of life is to know the essentials and to be sure to attend to them; also to know the non-essentials and to be sure to let them alone. Just before you quarrel with your wife or break with your friend or punish your child, stop and ask yourself if it makes any matter.

One way to discern essentials is to use your imagination to gain perspective. That is, to ask yourself, "In a year from now how will it look?" The wisdom of the street, with its usual keenness, has put truth into a homely saying, "what's the difference? In a hundred years from now it will be all the same. The more you practice seeking the essentials and caring for them only, the simpler life will become and the more time you will have for play. And happiness is largely a question of having time.

"A gentleman," said Lord Chesterfield, "is never in a hurry." There are only a few things of vital importance. Let us do them, and then sit in the sun. One of the most striking things about

Jesus is the vast leisure of Him, the infinite number of things He did not attempt. We get His point of view when He says, "Martha, Martha, thou art careful and troubled about many things, but one thing is needful."—*From Human Confessions.*

Now is Eternity.

After we come to mature years, there is nothing of which we are so vividly conscious as of the swiftness of time. Its brevity and littleness are the theme of poets, moralists and preachers.

Yet there is nothing of which there is so much—nor day nor night, ocean nor sky, winter nor summer equal it.

It is a perpetual flow from the inexhaustible foundations of Eternity: And we have no adequate conception of our earthly life until we think of it and live in it as a part of forever.

Now is Eternity and will be, tomorrow and next day, through the endless years of God. —*Horatio Stebbins.*

Lulu was watching her mother working among the flowers. "Mama, I know why flowers grow," she said. "They want to get out of the dirt."—*Lippincott's.*

Inner Friction.

If we are rebellious, cantankerous, fretful, anxious at the center, there will be more or less friction throughout. If nervously intense in our activities at the center, there is likely to be interference with bodily functions all along the line, for instance, in the digestive apparatus. Contrariwise, if at peace within, if contented, trustful, serene, there will be corresponding conditions, especially in the nervous sys-

tem. To have control and exercise it is to be able to make headway with the adverse conditions and to increase those that are favorable. The life of the organism is always in our favor, for health is natural. The trend of the energy that wells up within us is not merely to preserve us, but to enable us to advance.—*Practical Ideals.*

Training in Expression.

One phase of education which is sometimes overlooked is that which deals with the art of self-expression. No one is more liable to lose this faculty than the earnest student, who is engrossed with the acquiring of knowledge, and it is the business of the teacher to develop this capacity. How often do we meet kind-hearted women who appear hard and repellant, or clever ones who have no gift of conversation or speech. These are people who have never been trained to express themselves. Like the pets of whom Oliver Wendell Holmes wrote, "who die with all their singing in them," they go from the cradle to the grave, misunderstood and unappreciated, and all because of lack of proper training at the commencement. Women with far less depth of feeling are credited with infinitely more, simply because they have been trained in the art of self-expression. Education should be outflowing as well as inflowing, if a right and proper balance is to be maintained.—*The Gentlewoman.*

Alchemy.

Alchemy is the chemistry of nature. Modern chemistry bears the same relation to alchemy as astronomy to the science of astrology. The alchemical properties were sulphur, mercury and salt, each of which were related to the three great departments of evolution, the cosmic, human and terrestrial. They believed that there was one universal solvent and their teachings would be similar to those of the

theosophists of today to a great extent, which assert that there is but one life, and that all humanity are bathed eternally in that life.

In Memory of a Little Child.

(By Ellen Snow.)

Hon. Correspondent of the British Union for the Abolition of Vivisection.

Hon. Vice-President of the International Ethical Educational Society.

In the largest city of America an institution has been established and endowed where pitiless "research" is to be carried on to perpetuate the memory of a little child who knew nothing of cruelty.

There living animals will have everything done to them that the utmost ingenuity of perverts can devise, for no man who is sane can believe that "stimulating" nerves (necessarily without anesthetics), joining 'arteries to veins, removing organs, inoculating living organisms with any sort of toxic compound that can be found or made, or any other of the thousand and one devilish inventions of unbalanced mentality—will ever result in health to any one, either of body or mind.

And as a fitting addendum and completion of this torture-house for unoffending creatures, it is proposed to build a hospital, where the experiments may be continued to their hearts' content while so much disapproval is felt if a bomb is thrown?

To be sure, in vivisection the victims are animals or hospital patients (except in unnecessary surgical operations in private practice when persons of wealth are more desirable), while in bomb-throwing the most prominent of human individuals are usually aimed for.

But life is life. Animals are not made to be tortured. Hospital patients would rather be treated kindly than callously destroyed, even for the sake of "science"—which, in vivisectional

parlance, is synonymous with death, ruthlessly caused and heartlessly studied.

Dear patient mother, even if that teething, wailing infant has caused you aching bones and sleepless nights, would you give him up to have his spine punctured for "research?"

Will you, "Jolly Joe," send Frisk to be tied down on a table, paralyzed with curare and cut till he is only a bloody mass of agony, while he knows and feels all that is going on—the curly doggie that watches every glance of your eyes and every motion of your body, and leaps with delight when you call him?

Lovely lady of the rose-bloom cheeks and silken touch, will you give your pet Angora to be shaven and mutilated for "research?"

But hospital babies crave love just like home babies, and cats and dogs caught in the street feel pain like Frisk and Pussy Soft-toes.

And oh, weary man of millions, or world-worn woman of society, would you like to be inoculated with cancer if you were in the last stages of consumption? And when you were dying, would you like to be punched and poked and shaken to see what strange things you would do while you were strangling for breath? Do you care enough for "research" to give yourselves or your children or your animals for studies which only an imagination strayed far away from right and decency could contrive, and which human beings of normal impulse cannot even read about without being made faint and sick through wonder that free-will can produce demons, and with pity for the victims of the Twentieth Century Witchcraft.

Dear reader: Every thought of yours against vivisection, every word you utter against it is a power for good.

Do unto others as ye would that they should do unto you.

Pray, therefore, and demand that the animals of the Rockefeller Institute may be humanely disposed of and

that New York may no longer bear the disgrace of dedicating to a little loving child, a place surging with the lust of cruelty.

Conservation.

Written for the Stellar Ray, by Sheldon Clark.

Two roses hung from the selfsame bush;

Not a sound the silence stirred;
And, sheltered here in the noon-hour hush,

I will tell you what I heard.

One rose said to the other white rose,
With the echo of a sigh:

"I wonder where all the perfume goes,
The breeze takes in passing by."

"I wonder, wonder," the roses said,
"Does it pass as does the day,
On the home of the lovely dead?—
Is Paradise far away?"

A wandering gleam of a bright sun-beam

Paused, for a tiny space,
To say, "Down deep in the poet's dream
Your fragrance has found its place.

"In what is wrought by the dreamer's thought,
To flow from his golden pen,
To do what the poet knoweth not,
In the hearts of other men."

One rose asked the other white rose,
"Where goeth all things fair?"
The breeze answered: "They return
to God,
And he dwelleth everywhere."

A Common Error.

"What is the greatest mistake you ever made in your life?" asked the youthful seeker after knowledge.

"It happened when I was a very young man, and consisted of thinking I couldn't make any," replied the old codger.—*Philadelphia Record*.

He: "So young March and his father are carrying on the business?"

She: "Yes. The old man runs the business while young March does the carrying on."—*New York Globe*.

Exercise and Fitness.

To the city man I believe a long daily walk is the surest preservative of health and sanity, says a writer in the "Herald of the Golden Age," particu-

larly if he can pass through the parks or along the suburbs. Early in the morning is the best time to take it, the next best being late at night. Both physically and psychically the atmosphere is clearer when men are asleep and machines at rest. With a swinging stride, a high chest, a broad smile and a deep rhythmic breath, you can put enough ozone into your walking to the office for the oxygenising of a whole deskful of worries.

Psychic Research

Spiritualism in Scotland.

(J. M. Stewart.)

The annual meeting of the Scottish Spiritualists' Alliance was held on the 20th inst., in the rooms of the Glasgow Association, Elmbank Crescent.

Delegates were present from Glasgow, Edinburgh, Dundee, Motherwell, Greenock and Bonnybridge. After a full report on the year's work had been read by the secretary, the following appointments were made for the ensuing year: President, Mr. J. M. Stevenson, Dundee; Secretary, Mr. J. M. Stewart, Glasgow; Assistant Secretary, Mr. J. Winning, Motherwell; Treasurer, Mr. J. Slater, Glasgow. At a social meeting which followed, a handsome suit-case was presented to Mr. G. P. Young from the Scottish Societies in recognition of his long service to the movement. Mr. Young leaves for Canada early in March, and carries with him the good wishes of the Alliance for his future success.

The report states: The Alliance stands for pure Spiritualism and dis-

countenances all that tends to lower it in the public esteem. It is pleasing to note that Scottish representative officials are endeavoring to present the truth and beauty of our philosophy and phenomena in a dignified manner, calculated to attract those thoughtful persons who are ready and anxious for light on the subject of after-death experiences.

The Alliance has been in existence for eight years, and has been gradually widening its influence, linking up and binding societies into one harmonious whole. There is, however, a great and far-reaching work before it. Scotland has large tracts of soil virgin to the cause, which it is felt will not be properly covered until a paid organizer is secured, and the attention of the new executive is directed towards this matter, as essential to the true and permanent success of the movement in Scotland.

Spiritualism gives us larger views, and life becomes richer and more interesting than formerly. With thankful hearts let us account it a privilege to be associated with and to work for the

movement, and go forward with renewed vigor and enthusiasm.—*Light, London, Eng.*

The Spiritual World a Real World.

Heaven is a state, or condition of being, of our minds and affections. This heavenly state of being presupposes a spiritual world. The Scriptures, while telling us that there is such a world, give us very little information. To obtain some clue to the spiritual world, we must seek in the material world.

When we speak of a world—especially of the physical world—we find we have certain definite ideas. We have, in relation to this world, not only the idea, but the knowledge, of substance and form. Science cannot give us the last analysis as to the nature of substance, even as to this physical world, but we know that it is, and that this substance is worked up into a variety of forms, which he see with our physical eyes. So this physical world is real and tangible to our physical senses.

Now, I ask, suppose I take away from your idea of this physical world substance and form, what would you have left? Your world would vanish. I think the great mistake has been that we have always opposed spirit to matter. We have said: "Matter has substance, therefore spirit has none. Matter has form, therefore spirit has none." But if in our conception of a spiritual world we take away substance and form, we take away all that makes such a world imaginable.

It seems a necessity that we should conceive of the spiritual world as possessing spiritual substance and form, and as being as real to our spiritual senses as the present physical world is to our physical senses. I believe that is what St. Paul implies when he says: "There are bodies terrestrial and bodies celestial." I think, therefore, of a spiritual world as con-

sisting of spiritual substance and a vast variety of spiritual forms—mountains, trees, rivers, flowers, things majestic and things beautiful.

Rev. John Oates.

A Good Proof of Spirit Presence.

To editor of "Light," London, Eng.—Sir: I have great pleasure in sending you an account of one of the best proofs of spirit return that I have ever received. About a fortnight ago I had a private sitting with Mrs. Place-Veary, at which her little colored control gave me clairvoyant descriptions. Amongst others she described an old friend who had passed over some five years ago. To prove his identity he promised to materialize to my little girl in the circle. This was on a Friday morning. On the following Thursday we had our home circle, when to my great surprise and gratification my little girl saw my friend, but not quote clearly enough to describe him. Perceiving this, he formed his full name so clearly that she spelled it out, viz., Percy Winstanley, the only error being the substitution of V for W, the name being Winstanley.

I regard this as one of the best proofs of spirit return I have ever met with, especially as the child is only ten years of age. We had purposely refrained from telling her of my seance with Mrs. Percy-Veary. Your, etc.,

Robt. Connolly.

Fordsburg, South Africa.

Foreseeing Death.

John Stealy, of Columbus, seemed in good health on this particular Monday. Three days later he went to the undertaker's and made arrangements for his own funeral. He named the pallbearers, and disposed of his property. He notified the funeral director that he would be expected to take charge of the corpse on Friday. And the corpse was ready. He did not commit suicide—he simply died.

Such stories are not very uncom-

mon. Sometimes the great event of all human lives is not so accurately dated, but so often that among those familiar with scenes of dissolution the thing creates no surprise; the soul about to depart knows that the summons is coming.

It may be that our natures are so grossly attuned that only the most fateful waves of destiny can make them to vibrate. It may be that the future tries to tell itself to us at all times and that we might hear if we only had the organs with which to take in the message.

Zera Colburn knew mathematics by instinct. He could, as an infant, solve the most complex problems in an instant—but when he came to learn mathematics as a science, he forgot it as a gift.

Blind Tom, the inspired idiot, felt his way through the mazes of the most complex music, as Colburn, the inspired infant, felt his way to the answer of the most intricate problem in mathematics.

These minds felt out accomplishments, as Stealy's felt its way to a knowledge of his coming death. Perhaps there is a something within us which always knows the future, but cannot tell us. There are rays of light which our eyes cannot see, and sounds too low and sounds too high for our ears to hear. So there may be messages from the infinite—wonderful, ineffable messages—always sweeping our beings, but in waves which our intelligence is too narrow to register. A prophet may be simply a person with a broader range of impressibility than we common people possess.—*Times*.

Books and Periodicals

MISCELLANEOUS REVIEW

Spirit Messages.

By Prof. Hiram Corson.

This work is the last literary legacy of the late Prof. Hiram Corson to the world. From every standpoint of criticism this is a most noteworthy publication. The long and honorable professorship of the author at Cornell University, his authority and standing in the literary world as author, lecturer and interpreter of Browning, the unique character of the messages purporting to come from Mr. Browning, Robert Browning, Lord Tennyson, H. W. Longfellow and from many other eminent men, the strong and lucid introductory essay of the Professor, and the valuable and pertinent prefatory note of Dr. Eugene Corson, all combine to make this a remarkable book.

Added to this we have the boldness and faith of the late Professor Corson

in manfully espousing an unpopular cause in his honest conviction of its truth.

The readers of these great poets and writers will now be able to judge how far each communication represents the characteristic style and thought of its purported author.

The Austin Publishing Co., Rochester, N. Y., Publishers. Price of volume, \$1.25.

Dr. Peebles.

Probably no man in the United States has had so wide an experience and taken such pains to study the comparative values of the various religions of the world than Dr. Peebles. In his search for truth, his travels have taken him across the American continent 150 times, across the Atlantic ocean 19 times and around the world five times. Al-

ready he has written some forty books and pamphlets. The last a massive volume of 600 pages, \$1.75, entitled "Five Journeys Around the World," giving a lucid description of the races and nations of the world, their religions, customs, laws, habits, peculiarities, forms of worship, etc., the whole being profusely illustrated with half tone pictures of old ruins, temples, natives, scenery, distinguished men and women he has met. India with her magic and quaint cults and customs, is much discussed, for he was closely connected with Col. Olcott and Madame Blavatsky and many distinguished Oriental scholars. As an occultist he has probed the realm of the future world, and has written a pamphlet on "How to Converse with the Spirits of the Dead," price 25 cents. His life has been a continuous labor for the good of humanity, for he is a humanitarian in the best sense of the term. He says:

"There is nothing like the turning, whirling grindstone of toil to put an edge on the steel of humanity. Laziness I abhor and consider industry the best stuff for the making of saints. Books feed me while parlor talk and babble starve me. I have no conception of tottering down the decline of life. The phrase is beyond my comprehension. I expect to work on the very morning of my departure and sleep into the better land of immortality at the sunset of the same evening. Personally I am too busy to think about death, and there is, anyway, too much fuss made about dying. It is nature's process of laying down a fleshly burden—a hatching from the old shell and the rising up into the brightness and blessed beatitudes of immortality."

Almanacs.

The origin of almanacs of modern times goes back to the age of the Alexandrian Greeks. All almanacs were prophetic until the year 1828.

The earliest record dates from the Twelfth century, when Jarcheus pub-

lished his almanac in the year 1150 and Poerbach published one from 1449 to 1462, and his pupil, Regiomotamus, brought out the first printed almanac in the year 1475, though by far the most wonderful almanac maker of the middle ages was Nostradamus.

We are indebted to the celebrated astronomer, Neri Maskelyne, born in London the 6th of October, six o'clock and thirty-one minutes a. m., in the year 1732, for the nautical almanac, which he began to publish in 1767. This most important almanac has been continued up to the present time by the Government.

Alexander Almanac.

(Published in New York City by Alexander.)

This is a work of unusual merit to which it is impossible to do justice in any brief review. It contains a vast amount of astronomical data concerning the stars and planets, also defines their astrological influences upon human life in clear, concise language, readily understood. It cannot fail to be intensely interesting to those who desire to know something of the electric and magnetic forces dominant at the time of birth.

There are tables by which one may determine the propitious times to act along certain lines of endeavor, also when to remain passive and avoid the adverse influences. It is a storehouse of priceless information for each individual and should be in every family, with its helpful data, regarding health, adaptability, characteristics and the times of the positive and negative influences, bearing upon all, like the ebb and flow of the tide, showing when to take advantage of the rising tide of health and fortune and to fortify against the ebb of vitality and forcefulness.

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The price of this book is \$1.20 net; by mail \$1.35. Funk & Wagnalls Co., publishers, New York.

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"Now, since there is a large territory in our country that is better adapted to the successful growth of rice than anything else, and since much of it is unused, it is the acme of wisdom to acquaint people with the possibilities of rice-farming. If they can be made to see that there is money in it and that there is no more wholesome and nutritious food, rice will soon rival wheat and corn as a crop of gigantic financial value.

"It is by no means insignificant now. The present acreage, as far as it has been possible to ascertain it, is as follows:

Arkansas	76,800 acres
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There are hermit souls that live withdrawn;

In the peace of their self-content;
There are souls, like stars, that dwell apart

In a fellowless firmament;
There are pioneer souls that blaze their paths

Where highways never ran—
But let me live by the side of the road;
And be a friend to man.

Let me live in a house by the side of the road,

Where the race of men go by—
The men who are good and the men who are bad,
As good and as bad as I.

I would not sit in the scorner's seat,
Or hurl the cynic's ban—

Let me live in a house by the side of the road

And be a friend to man.

I see from my house by the side of the road,

By the side of the highway of life,
The men who press with the ardor of hope,

The men who are faint with the strife.

But I turn not away from their smiles
nor their tears—

Both parts of an infinite plan;—
Let me live in my house by the side of the road

And be a friend to man.

I know there are brook-gladdened meadows ahead

And mountains of wearisome height;
That the road passes on through the long afternoon

And stretches away to the night.
But still I rejoice when the travelers rejoice,

And weep with the strangers that moan,

Nor live in my house by the side of the road

Like a man who dwells alone.

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Let me live in a house by the side of
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Where the race of men go by—
They are good, they are bad, they are
weak, they are strong,

Wise, foolish—so am I.

Then why should I sit in the scorner's
seat,

Or hurl the cynic's ban?—

Let me live in my house by the side
of the road

And be a friend to man.

—Sam Walter Foss.

Air.

Frank Crane.

We would get more pleasure from our days if we were more discriminating in our appreciation of the common stuff that makes the bulk of them; and the ordinary is more wonderful than the extraordinary.

For instance, how many of us taste air? We take it, but we do not taste it. And there are more different kinds of air than there are of champagne, and it is vastly more important to know them. There is the thin, clear air of Denver, and the nervous air of Winnipeg, and the hot oven air of August in Kansas, and the piney air of Florida woods, and the salt air of the ocean, and the thick, sweet air of summer gardens and the vigorous breath of an October morning, and airs flavored with corn or resinous weeds or pungent herbs that flow about us as we ride along a country road on a warm night; besides, there is morning air, noon air, and evening air, each different from the others, so that if we were skilled enough we could tell with our eyes shut what o'clock it is.

Then there is the charged and fearful air preceding a storm, and the high, cool air after it; and there is air pregnant with rain and air dry and hard, in fact, there is hardly a feeling in the whole gamut of the human spirit but has a tinge or tone in this marvelous, viewless envelope of earth to express it.

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Beggar: "Well, if yer hain't got no money yer advice can't be very valuable."—Christian Advocate.

A minister in an address to other ministers, once said that he thought ministers ought to be humble and poor, like their Master. "I have often prayed," said he, "that I might be kept humble; I never prayed that I might be poor—I could trust my church for that."—Ladies' Home Journal.

Rastus had been caught red-handed. "Poaching again, Rastus?" said the Colonel, gravely. "I am afraid, Rastus, that you're a bad egg."

"Yasuh, dass what I is fo' sho," Cunnel, becuz, ye know, Cunnel, dem bad aigs nebbah poaches, suh," said the old man.

Whereupon the Colonel let him off with no other punishment than a tolerably swift impact between the toe of his own boot and the tails of Uncle Rastus's frock coat—Harper's Weekly.

A Boston girl who was watching a Sedgwick county farmer milk a cow, adjusted her glasses and said: "It is all very plain except that I don't understand how you turn it off."—Kansas City Journal.

"What is the hardest work you do?" "My hardest work," replied Senator Sorghum, "is trying to look like my photograph and talk like my speeches when I get back to my home town."—Washington Star.

"Our whole neighborhood has been stirred up," said the regular reader.

The editor of the country weekly seized his pen, "Tell me about it," he said. "What we want is news. What stirred it up?"

"Plowing," said the farmer.—Driftwood.